ARAMBE FLAME

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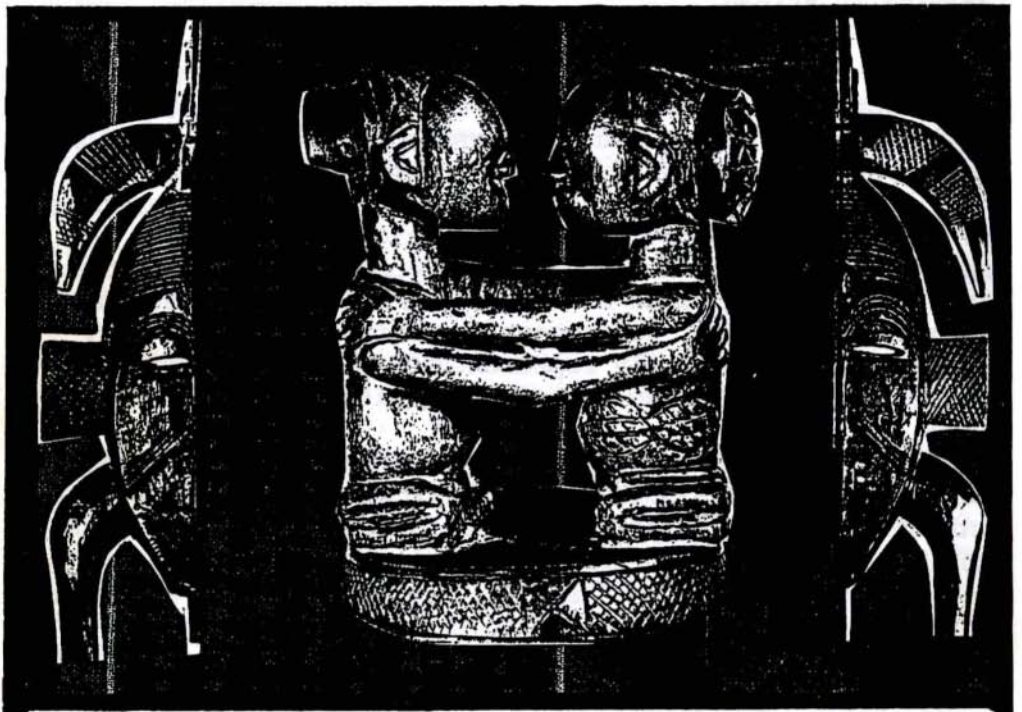

In This Edition:

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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

Umoja(Unity) - According to press reports, there are maybe as many as three to four thousand African people from the Sudan living in Omaha and at least a few hundred in Lincoln. In addition to Africans from the Sudan, there are Africans here from Nigeria, Tanzania, Zimbabwe, and several other African countries. Among these African people, there are college students, professionals in a variety of fields, refugees, children, etc.

As we are aware, Kwanzaa was developed by Maulana Karenga as a way of celebrating our African heritage and dedicating ourselves to certain core traditional African values, which he identified as the "Nguzo Saba"(Seven Principles). As Brothers and Sisters who understand that all people of African ancestry are African, regardless of where we happen to have been born or where we live, we recognize that Kwanzaa offers us a special opportunity to promote unity between Africans born in the U.S. and Africans born in Africa, the Caribbean and elsewhere. As people who understand the important role that hospitality plays in traditional African cultures, we have a responsibility and **obligation** to do what we can to make our Brothers and Sisters from abroad feel welcome among us. Kwanzaa provides us with an opportunity to do precisely this. By getting together with Africans from the Motherland, and elsewhere outside the U.S., to plan Kwanzaa events and to seek participation by the greatest possible number of our people, we will not only be letting our Brothers and Sisters from abroad know that they are welcomed among us, but we will enable ourselves to learn from the traditions, attitudes, etc. that they've brought with them.

But this learning should not be a one-way business. The fact is that many Africans arrive here from the Motherland and elsewhere with a perception of the U.S. as being some kind of paradise. Sometimes they confuse the profusion of wealth (relative to what they may have been accustomed to in their own countries) and the material symbols of it with freedom and equality. We have a responsibility to help our Brothers and Sisters understand the reality of U.S. oppression of ourselves and other people of color,

in both its overt and covert forms.

Kujichagulia(Self-determination) - **We** determine whether or not we are going to get caught up in the European mythologies and crass materialism of Christmas--its glow-in-the-dark Jesuses, jolly Santas, etc. Kwanzaa is something that is ours, that is rooted in the traditions of our ancestors in Africa, and **should** function in our interests.

Ujima(Collective Work and Responsibility) - To make progress--social, political, economic, and/or otherwise--that will benefit us, we have to work together and share responsibilities. This begins at the level of the family and moves outward toward organizations, communities, and so forth. Kwanzaa is not only a time of celebration and remembrance but also of reflection. It is a time for us to reflect on what our families, organizations, and communities have done over the past year--how much work we have done, how well have we done the work, to what degree have we recognized and lived up to our responsibilities. This should be a forward-looking reflection by which we examine the questions of how we can get more work done, do work more effectively, and be more responsible.

Ujamaa(Cooperative Economics) - In the traditional African village of our ancestors, the cassavas, yams, greens, etc. that were gathered were considere "**our** food." When hunters returned with eland, gazelle, or/and other meat, it was "**our** food." If the village needed baskets to trade with another village for clay pots, **we** would make the baskets. But, of course, Africans in the U.S. don't live in traditional villages. The nation's economic system is money-based and capitalist. So cooperative economics is not something we're accustomed to. However, if we view the African population in this country as a large family or village, we can practice ujamaa by spending money for products and services offered by **Africans.**

Kwanzaa was not designed as a commercial holiday. But it does have its material aspects: the sending of cards; presentation of Africentric books and tapes and other zawadi (gifts) to children; purchase of food for the karamu(feast); etc. We can practice ujamaa by working together to make our Kwanzaa thought-cards and/or **only** purchasing them from

African vendors and only purchasing those cards produced by African-owned companies(Mahogany, by the way, is not African-owned but is a division of Hallmark Cards). We should apply this principle to the obtaining of candles, libation cups, and other items used in Kwanzaa ceremonies and use this as a step toward an **every-day** application of the principle of ujamaa. As a people, wouldn't we be in much better economic shape if we had a habit of purchasing goods and services from Africans, rather than from non-Africans--especially Europeans, who already own or control most of the wealth of the U.S.? Additionally, we would benefit from a habit of **not** buying things we **don't** need and by establishing cooperative institutions, both for producing and selling and for buying things we do need.

Nia(Purpose) - What is the ultimate purpose of Kwanzaa? It is to draw us together as a people so that we obtain liberation for the African collective. Whatever we can do, through the avenue of Kwanzaa, to bring us to this purpose we should do.

Kuumba(Creativity) - It is not only musicians, painters and sculptors, actors, and other artists who are creative. In fact, in the capitalist/hyper-materialist U.S., too many "artists" are but prostitutes producing commodities for the marketplace. Be this as it may, creativity is not only expressed through the fine arts. It can be expressed through innovations in such pursuits as politics, economics, engineering, education, etc. As part of our various Kwanzaa programs, we should do things to cultivate, encourage, and reward creativity.

Imani(Faith) - Before there was Judaism, before there was Christianity, and before there was Islam, our ancestors had spiritual belief systems. Our Gods were "Ngai," "Olodumare," "Amon Ra," "Mungu," et al. What more appropriate opportunity than that which Kwanzaa provides for us to take steps to rediscover our own spirituality? How can we truly have faith in ourselves as a people when we pray to the Gods of those who have held us in bondage?

-Editor

PUBLICATIONS

The following is a list of books, tapes, etc. specifically related to Kwanzaa:

CELEBRATING KWANZAA COLORING BOOK by Barbara Onyeali. Children can learn about the significance and origin of the African American holiday Kwanzaa and its symbols, as well as African geography and Swahili in this coloring book. $5.35

KWANZAA: A CELEBRATION OF FAMILY, COMMUNITY AND CULTURE by Maulana Karenga. Written by the creator of the holiday, Maulana Karenga offers a thorough understanding of the origins, philosophy and practice of Kwanzaa. $22.45

Kwanzaa Kit. This kit contains a crafted wood kinara(candle holder); seven candles in red, black, and greed; unity/libation cup; and mat. $42.95

The African American Holiday of Kwanzaa is a 30-minute video tape. $19.95

The above products are available from African American Images; 1909 W. 95th St., Dept. SP/SU; Chicago, IL. 60643. Telephone no.: (773) 445-0322

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Wooden kinara(candle-holder), with the Gye Nyame(Accept God) at its base. $48.00. The kinara is available from Coastal Imports; P.O. Box 1614; Herndon, VA. 20172. Telephone no.: (703) 318-1939. Coastal Imports' catalog includes: masks, wood carvings, beadwork, brass jewelry, baskets, ceramic pots, drums and stringed instruments, and other items from western Africa.

If you live in Omaha, you might also check with AfrAmerican Bookstore(3226 Lake St.) for books and tapes and so forth that could be of use for Kwanzaa.

FROM OTHER SOURCES

Arkansas College Program Focuses on Strengthening African Families

"Strong African traditions of respecting the elders of the family and community are traditions that cannot be lost. What it means to give back to the community are rich legacies that need to be reaffirmed within the Black family.

"With this in mind, the Black Family Studies Program at Philander Smith College in Arkansas was developed. The first courses, offered in the fall of 1998, were Introduction to Black Family Studies. Fifty-one students enrolled the first semester in these two courses. Subject matter included in the introductory course includes but is not limited to, historical and cultural patterns of African family life before and after slavery, classic writings from W.E.D. DuBois, E. Franklin Frazier, and Gunnar Mydral. More recent writings include scholars such as Peters, Billingsley, Staples, McAdoo, Murry, Hill, Scanzoni, and Wilson(this list is not by any means exhaustive).

"A brief synopsis will describe each course:

Socialization of the Black Child--A historical and social perspective of the development of Black youth in American society is included...Childhood attitudes from the colonial, modern and postindustrial periods are examined. A study of West African culture is also included. Parenting strategies, disciplinary attitudes are also addressed.

Social and Political Issues for the Black Family--Economic and cultural dynamics impacting the Black family are examined...Current political issues are addressed with the hopes of inspiring the students to become more actively involved in the political process. This course is also designed to enlighten the students as to how social and public policy is framed. Community groups that work directly with the issues are invited into the classroom.

Gender Dynamics--An overview of gender roles and dynamics in the Black community will be examined and analyzed from slavery to present times.

Selected Issues in Black Family Studies--Students will focus on critical issues and needs within the Black community. From the introductory course, students should identify a specific area of interest to research. Students will be required to submit a manuscript for a publishable article...

"The first Distinguished Lecturer was Dr. Andrew Billingsley, nenowned scholar and author. Several of Dr. Billingsley's books are used in the introductory course. The second lecturer was Dr. Julia Hare from the Black Think Tank, San Francisco, California. Dr. Hare is well known for her male/female relationship expertise.

"To date, 165 students have enrolled in various courses. Enrollment is steadily increasing both from the student population as well as from the community. Community resources are used extensively within the program."

-from "Studying the Black Family," pages 32, 33, 36, 37, summer THE BLACK REPORTER(Burbank, CA.)

Youth Education Program Introduces African Youth from U.S. to Their Traditional Cultures

"The International Youth Education Program(IYEP) took a group of students from across the country to Ghana, West Africa for a summer camp program for three weeks, where students learned about the many different cultures of Africa. The program included a village stay, Kente cloth weaving, local language, farming, drumming, ceremonial dancing, exploring Cape Coast slave dungeons and visits to Tafi Monkey Village, Wli Falls, Kakum National Rain Forest, the country of Togo to experience Afro-French culture, just to name a few places...

"'This program not only teaches history but it provides students with hands on opportunity to live in a village and experience life in West Africa', said program director

Samaiyah Agbai.

"Students were welcomed to a village in the Volta Region of Ghana with a traditional 'Durbar'(a parade of elders and villages) and naming ceremony, which was presided over by the Village Chief and Queen Mother...

"The students brought slightly used clothes, shoes and sneakers with them to sell at the village market as a fund-raiser. Students managed the market and priced their items so that anyone in the village could afford them...The proceeds went to the local school...

"IYEP's Summer Camp in Africa program is a not-for-profit organization started in 1994...

"'We wanted to give our children, as well as others, an opportunity at a young age to be involved in community service projects in Africa. This type of program is an unforgettable life experience that will help develop focus in young lives', said founder Mrs. Agbai, who has offices in Chicago and Accra, Ghana..."

-from "Students Explore West Africa," page 12, Nov. 1 OMAHA STAR(Omaha, NE.)

Ohio General Assembly Moves Against Prison Watchdog Group

"Ohio's General Assembly, in an effort to use Ohio's $45.1 billion state budget to advance their agenda, ordered the elimination of all staff from the state's Correctional Institution Inspection Committee(CIIC). The CIIC is a prison watchdog committee(consisting of a bipartisan panel of 12 equally divided, Republican/Democrat state representatives and senators, and 6-person staff) created in 1977 by the persuasions of the late Senator C.J. McLin, a powerful Democrat from Dayton. His daughter, Senator Rhine McLin, is one of the 6 bipartisan Democratic senators assigned to the committee which was formed in the aftermath of a long series of guard-on-prisoner and prisoner-on-guard murders and assaults.

"Also marked for cutbacks are many administrators assigned to psychological, treatment, educational programming and

halfway houses that benefit prisoners and lead toward rehabilitation...

"The CIIC was formed in the wake of a series of incidents of prison corruption in Ohio, such as attempts at murder for hire by staff against certain prisoners, misappropriation of funds by prison officials, and even cattle rustling at Lebanon Priswon by a guard captain..."

-from "Republican Majority Succeeds in Coup of Ohio Prison Watchdog Committee and Prison Programming for Their Budget Cuts," page 6, Sept. ANARCHIST BLACK CROSS (Houston, TX.)

Former Head of Texas Dept. of Criminal Justice Convicted on Charges Stemming from Kickback Scheme

"On August 20, 2001, a US District Court in Houston found James 'Andy' Collins, former Executive Director of the Texas Department of Criminal Justice(TDCJ), guilty of bribery, fraud, money laundering and conspiracy. Collins and his co-conspirator, Yank Barry, former Vita-Pro CEO, face up to 70 years in prison and fines of $2 million. The federal charges grew from a 1995 kickback scheme where Collins and Barry conspired to sell $33.7 million of a soy-based meat substitute substance to TDCJ. They are free on bond until they are sentenced on November 19.

-from "Guilty," page 6, Oct. COALITION FOR PRISONERS' RIGHTS Newsletter(Santa Fe, N.M.)

Report from U.N. Conference on Racism #1

..."For 6 days, delegates from non-governmental organizations(NGOs) all over the world and others came together for the first week of the UN World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance, its official name. Among them were the 23 women, from California to New York, who had been organized by the Women of Color Resource Center based in Berkeley. Our delegation went to Durban for the NGO forum Aug. 27 through Sept. 1 Four of us stayed for the official government conference that followed...

"At preparatory meetings for the conference, the U.S. and other western nations had thrown up various obstacles. In the Draft Declaration to be discussed, modified and finally approved by the government conference. Even use of the word 'colonization' was opposed. Eight sections related to Palestinian rights, linking Zionism with racism, or recognizing anti-Arab discrimination were all opposed.

"Indigenous peoples faced an amazing denial of their rights to self-determination in the Draft Declaration. The U.S. and other governments agreed to let them be called 'peoples' (which triggers the right of self-determination) instead of just 'people', but at the same time they stipulated that 'people' doesn't imply any rights under international law...

"Making sure that gender issues were linked with race issues at Durban was a major goal of the Women of Color Resource Center delegation...

"In addition to affirming that intersectionality, the goals of our delegation included sharing U.S. issues and strategies with women from other countries and learning from them about how racism is experienced in the area of globalization...A local goal was to learn about the issues and strategies of South African women's organizations, a mission later fulfilled...during the week our delegation stayed in Johannesburg after leaving the conference...

"Ruth Manorama, from the National Federation of Dalit Women in India, spoke...The Dalit, a case commonly called 'the untouchables', brought to the conference their message that 'caste-ism is racism...' The special effects on women of this casteism, which exists not only in India but also Nepal, Bangladesh and Pakistan, were spelled out in dehumanizing detail. Ruth gave one example from daily life: the Dalit cannot take water from the same well as other people so they must walk much farther.

"The women together with the men have organized to fight to end their segregation and their rockbottom poverty(the worst in India, with many Dalit women becoming prostitutes). They chose to call themselves 'Dalit', a word meaning dou-

ble-edge sword. 'It is like saying black is beautiful. We are our own liberation', Ruth ended.

"Other speakers discussed violence against women and its links to socio-economic evils in South Africa(Lesley Ann Foster); sexism and the need for Latina farmworkers to discuss sexuality(Virginia Ortega); the struggles of Philippine women who leave their country to find work...

"In those workshops and throughout the NGO meeting, the linkage between different aspects of racism in different countries came through with power again and again. If one could name a single message from this gathering, it was of the interconnections that many of us had not seen so clearly before. One all-day gathering confirmed that linkage: the World Court of Women Against Racism..."

-from "Women in the Lead at UN Conference Against Racism in South Africa," pages 4-8, fall SHADES OF POWER(San Francisco, CA.)

Report on U.N. Conference on Racism #2

..."What did blacks in the US get out of the WCAR and the NGO Forum?...

"We gave voice to several perceptions of harm being done internationally to women, caste groups, national groups, apartheid victims, etc.

"We represented ourselves well. The Conference Declarations and Programs of Action are to be put into various implementation projects worldwide, and we had significant input...

"We networked broadly and grandly. We now know of reparations advocates in Brazil, Jamaica, Belize, Tanzania, France, Senegal, Columbia, Zimbabwe, Cuba, Libya, South Africa, etc.

"We got a real feel for how deep and wide the growing international movement is, and a closer scrfutiny of the depth of the opposition...

"We gave primary recognition and re-introduced ourselves to a whole slew of heroes and sheroes in this effort:

Jamaica's 85-year-old Dudley Thompson, who is a superb negotiator; December 12th's Viola Plummer and Roger Wareham; Fidel Castro; Adjoa Aiyetoro; the Black Political Leadership Forum; N'COBRA; the National Black United Front; reparations lawyer Charles Ogletree; Danny Glover and Harry Belafonte; and the Africa and African Descendants Caucus, to name but a few.

"We learned once again that rhetoric and passion simply are not, and will not be, enough if victory, rather than merely noise and publicity, is our real goal...

"We attended and frequently participated in many of the hundreds of panel discussions and information forums presented at the WCAR. There were so many great ones to name here, but a new UNESCO historical project on the Slave Trade Routes, Peoples, Issues and Resolutions was presented...Other issues included: a full elaboration of the May 2001 French law that declared the TransAtlantic Slave Trade a crime against humanity and promised future discussions on possible compensation; racism and the media; issues of women's status in relation to racism, sexism [and] other forms of intolerance; racism in the criminal justice system in international perspective; racism in Japan, were some of them...

"We learned, again, about the perils of little or no communication between allies in a major battlefront. We handicap ourselves and sap our own strength. Too often, one group of African Americans was doing one thing, while another group operated as if it was fighting alone, and another acted as though it was the only group that counted and that could speak for us all...

"We learned that we better choose our own leaders and spokespeople better, or they will anoint themselves to our detriment. Rev. Jackson, for example, did a lot of speaking for us without consulting any of us, and he did not always get it right..."

-from "Reflections on the World Conference Against Racism," page 9, fall 2001 TURNING THE TIDE(Culver City, CA.)

REVIEWS

"Black Indians: An American Story"

"Black Indians: an American Story" is a 60-minute video by Rich-Heape Films of Dallas, Texas. Through interviews, historical photos and film footage, etc., it addresses the issues of enslavement of Africans in this country, the near-extermination of this country's indigenous people, and the theft of their lands. It traces the history of African and indigenous people up to the present time and talks about their struggles against injustice at the hands of the U.S. government. The video uses this historical background to set the stage for exploration of relations between these two peoples and, more particularly, the matter of the "black Indians" persons with African and "Indian" biological and/or cultural heritage.

Recently, we presented this video at one of our meetings. We had not only Harambee Afrikan Cultural Organization members present but also a number of representatives of the Native American Spiritual and Cultural Association. In general, the group found "Black Indians" to be eye-opening in that many had not been aware of some of the specific historical information presented by the tape. What seemed to have greater impact, however, were the interviews in the video of persons of mixed(African and indigenous) heritage, who talked about identity conflicts and matters of acceptance and rejection by Africans questioning their "blackness," indigenous people questioning their "Indianness," etc. Though none of the indigenous prisoners at our meeting were aware of having any African ancestry, a number of them did speak of having African cousins and other relatives(through marriage and such), growing up in the projects and/or other economically poor areas where Africans and indigenous people hung out together, etc. A number of the African prisoners spoke of having an indigenous grandparent or other person(s) in their family trees. But both the African and indigenous men could relate to the identity issues raised in "Black Indians," as well as the matter of oppression based on color.

"Black Indians" proved to be a valuable generator of thought

and discussion. A number of us questioned why Europeans(Caucasians) were among the persons in the video offering insights on the various issues covered. It was felt that the Africans, indigenous persons, and persons of mixed heritage were capable enough on their own. We also felt that some time in the video could have been devoted to exploration of the parallels between the traditional cultures of Africans and those of the indigenous people of this land. The fact is that there are a number of such parallels: both peoples being generally communal and cooperative, rather than individualistic, as was the case with Europeans; both having a deep respect for Mother Earth and her creatures and seeing themselves as care-takers of Mother Earth, while Europeans tended to see earth as something to be possessed and subdued; both having a wholistic outlook, whereby they viewed the many aspects of life experience as being interconnected parts of a whole; etc. An exploration of these parallels would have served to explain, in part, the ease with which Africans and indigenous people in this country were able to live and work together with the degree of harmony that often characterized their relations.

While there were weaknesses in "Black Indians," these were mainly a matter of things that were left out. There was, however, one glaring misrepresentation. One of the persons interviewed, an African, made the statement that Africentrism does not allow for the existence of such a person as a "black Indian." Africentrism is simply a system of thought by which an African, grounded in traditional African values, interprets his or her reality through African eyes and makes decisions he or she believes are in the collective interests of African people. There is nothing in an Africentric outlook that would deny a person with African and "Indian" heritage recognition of that "Indian" portion of his or her heritage.

Its weaknesses notwithstanding, "Black Indians" is an important production and provides a valuable means of promoting dialog between Africans, this country's indigenous people, and those of mixed heritage.

REFLECTIONS

(As I think back on times gone by)

In times gone by I acted like I had no faults
I lived my life daily without a purpose or thought
as if everyone and everything were subservient to me
I should have known that life was not to be...

Brought in this world, weeks passed, no father
why? who? the perpetrator was my mother
disrespected, scorned, and hurt, insanity filled her head
one swift, revengeful act, she left my father dead...

Left abandoned to Children's Services,
only two months old
no family, friends or genuine care, it was all so cold
passed from foster home to group home as if in a storm
no identity or purpose, why had I been born?

Plagued by a cancer of assimilation,
a circumstance uniformly in place
miseducation and perverse indoctrination tried
to seal my fate
thoroughly confused, disillusioned, what was I to do
look and find within to discern what was true

To find the answer lies in the essence of my being,
whence I come
amputated by slavery, where the madness begun
historical explorations opened my eyes, lit the path
I followed in zeal, to know, to become whole

My ancestral right, inherited purpose
to be free from the shackles within
Serudjta--to rebuild and restore
that which lies in ruin
Reflections--required for the opening of eyes
Through our remembrance
one's spirit never dies.

-Amikhet En Maati

ANNOUNCEMENTS

For more information on the Philander Smith College "Studying the Black Family" program, write to: W. Bryant-Williams, Director; Black Family Studies Program; Philander Smith College; Little Rock, Arkansas 72202. Or for e-mail: wbwilliams@philander.edu

Epimethian Press is a non-profit organization whose primary focus is to provide free books to prisoners. The sale of books and pamphlets is our primary source of funding for the Books to Prisoners Program. Any prisoners interested in receiving books from us should write to us at the address printed below. In addition, any contributions of books (or money) will be greatly appreciated and should be sent to the same address:

Epimethian Press & Distribution
P.O. Box 2143
Colorado Springs, CO. 80901-2143

"Black Indians: An American Story" can be ordered by contacting: Rich-Heape Films
5952 Royal Lane
Suite 254-4
Dallas, TX 75230
Phone: (214) 696-6916

WAR WITHOUT TERMS is a newsletter in the works that will serve as a vehicle for African prisoners to bring informative issues and life experiences to the forefront and to address the wretched condition of the "New Afrikan communities." This will be a quarterly newsletter published by Uhuru Sasa Publications. For more information, write to: Ras Nantambu Lumumba(Leslie Jones); Reg. No. 48874-080; Box PMB; Atlanta, GA. 30315.

If you want to know more about the International Youth Education Program, write to IYEP Summer Camp in Africa; P.O. Box 1621 Sauk Village, ILL.; 60411. Or call (708) 753-0706.

BACK IN TIME

Thanksgiving celebrates a European version of survival during a harsh New England winter. The Mayflower landed in 1620 and Pilgrims came ashore to face a starving time until generous Wampanoag Indians under Massosoit pitched in with donations of corn and sound advice. The next year Gov. William Bradford created New England's first white spin on events. As everyone sat down to a bountiful feast made possible by the Wampanoag contributions, he announced the Pilgrims' victory over famine, thanked a Christian God and called on the Indians to emulate their betters.

On a night in 1637, Bradford was still in command of the Plymouth colony when he threw Capt. John Mason and his militia against the Pequots in New London, Conn. Mason shouted, "God is over us. He laughs his enemies to scorn, making them as a fiery oven," as his men conducted a surprise night assault and set fire to the wigwams of sleeping men, women and children.

Bradford rejoiced in the massacre:

> *"It was a fearful sight to see them frying in the fire and the streams of blood quenching the same and horrible was the stink and stench thereof. But the victory seemed a sweet sacrifice and they[the militiamen] gave praise thereof to God."*

Rev. Increase Mather, the Puritan's religious leader, called on his congregation to give thanks to God "that on this day we have sent 600 heathen souls to hell."

Source: William Loren Katz, from an article, "What Kind of Thanksgiving," printed in the N.Y. Amsterdam News

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman - Mondo

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Ajani

Olotu Eko(Education Chairman) - Jabari

Eleto(Administrative Chairman) - Bro. D(Charles Douglas)

Akapo(Treasurer) - Bro. A(Terrence Alexander)

Akowe(Secretary) - JaRon Dean

Akewi(Librarian) - Amikhet En Maati

HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa